The Ruling on Magic and Fortunetelling

Prepared By:
'Abdul-'Azeez Ibn Baaz

Translated by a team of specialists under the supervision of the publisher

Daar al-Watan Publishing House

All Praise is due to Allaah, the Forgiver of Sins, the Acceptor of Repentance; may He send salutations and exalt the mention of the seal of all Prophets and Messengers, our Prophet Muhammad, his family and all his companions.

Due to the increase in the number of magicians and fortunetellers lately, those who claim the ability to cure people by the use of magic and fortunetelling, and due to their spread in some of the Muslim countries and the way they take advantage of some simple-minded, ignorant people, it became necessary for me to clarify the great danger of these people on Muslims and Islaam, for it entails becoming attached to other than Allaah and disobeying His commands and the command of the Prophet (ﷺ).

It is permissible to seek treatment of any sickness, and a Muslim may go to a physician for diagnosis for any type of disease and use the required Islamically lawful treatment prescribed for that. This is a means which does not contradict reliance on Allaah, and Allaah is The One Who created sicknesses as well as their cures. He granted the knowledge of these cures

to whomever He willed, and He did not place cures in anything which He prohibited. Therefore, it is not permissible for a sick person to seek the help of fortunetellers who claim the knowledge of Unseen. It is also prohibited to believe anything they tell him, for they only conjecture or use the Jinn to help them in their fortunetelling and magic. These people are disbelievers and misguided if they claim this knowledge of the Unseen.

Abu Hurayrah (رضي الله عنه) narrated that the Prophet (ﷺ) said: ***"Whoever goes to a magician or a fortuneteller and believes in what he tells him disbelieves in what has been revealed to Muhammad."*** *(Ahmad)* The Prophet (ﷺ) also said ***"Whoever goes to a soothsayer or a fortuneteller and consults him, his prayer will not be accepted for forty days."*** *(Muslim)* *'Imraan Ibn Husayn* (رضي الله عنه) narrated that the Prophet (ﷺ) said: ***"He is not one of us who believes in evil omens or talismans, who goes to a fortuneteller, or goes to a sorcerer. Whoever goes to a fortuneteller and believes in what he says has disbelieved in what has been revealed***

***upon Muhammad* (ﷺ).*”* *(Al-Bazzaar)*

These narrations warn against going to fortunetellers, soothsayers or magicians, asking them or believing what they say. One should not be deceived by fact that some of what they say is true, nor should they be deceived when they see the large number of people who seek their help. These masses are ignorant and should not be an example to imitate. The Prophet (ﷺ) forbade going to them or believing their words due to the great evil resulting from these people, and because they are liars.

The narrations also indicate the disbelief of fortunetellers and magicians because they claim the knowledge of the Unseen, and this is a clear act of disbelief. These people cannot achieve their objectives without the help of the Jinn whom they worship besides Allaah, and the one who believes them in their claim of knowing the Unseen is exactly like them, and the Prophet (ﷺ) disowns him. A Muslim should not submit to what they claim to be his treatment, such as the humming sounds they make and the words they use which are like riddles, and other things they

do; anyone who accepts what they do is in fact aiding them in their falsehood and disbelief.

It is also prohibited for any Muslim to go to them inquiring about the one whom his son or relative should marry, or whether or not they will be a happy couple, because such things are the Unseen which only Allaah knows. Magic is a prohibited act of disbelief, as Allaah says regarding the two angels what means**, *“But neither of these two (angels) taught anyone (such things) till they had said, We are for trial, so disbelieve not (by learning this magic from us). And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allaah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew.”*** *(Al-Baqarah:102)*

This verse proves that magic is an act of disbelief, and that magicians separate a man

from his wife. It also proves that magic has no real effect and that Allaah is the only One Who causes harm and can benefit people. Unfortunately, the harm of magicians, who inherited this knowledge from the polytheists, has increased and they were able to trick the weak-minded people.

The verse also proves that those who learn magic actually learn that which harms them and does not benefit them, and that they will have no share (in reward) with Allaah on the Day of Resurrection. This is indeed a terrifying warning which indicates the great loss in this life and the Hereafter, and that these people sold themselves for the cheapest price. That is why Allaah dispraised them, saying what means, ***"And how bad indeed was that for which they sold their ownselves, if they but knew."*** *(Al-Baqarah:102)*

Allaah legislated for His slaves things by which they can protect themselves against magic before it happens. He also clarified how they can treat themselves, out of His Mercy and Kindness, and as a way of completing His

Bounties. The following are some of these ways of protection against magic before it happens, as well as the cure for magic after it afflicts people using Islamicaly lawful ways.

One of the most important ways to prevent magic before happening is protecting oneself with Qur'aan and the prophetic supplication, like reciting the verse of the throne (*Aayat ul-Kursi*) where Allaah says what means, ***"Allaah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the***

Most Great." *(Al-Baqarah:255)* This verse should be recited after each obligatory prayer after the regular recommended supplications, and also at bedtime. This verse is the greatest verse in the entire Qur'aan.

Also, reciting ***"Say (O Muhammad ﷺ): He is Allaah, (the) One. Allaah [As-Samad] — the Self Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. He begets not, nor was He begotten,"*** *(Al-Ikhlaas:1-4)* ***"Say: I seek refuge with (Allaah), the Lord of the daybreak. From the evil of what He has created. And from the evil of the darkening (night) as it comes with its darkness (or the moon as it sets or goes away). And from the evil of those who practice witchcraft when they blow in the knots,"*** *(Al-Falaq:1-5)* and ***"Say: I seek refuge with (Allaah) the Lord of mankind. The King of mankind —The Ilaah (God) of mankind. From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allaah). Who whispers in the breasts of mankind. Of jinn and men,"*** *(An-*

Naas:1-6) once after each obligatory prayer, but thrice after the dawn and sunset prayer.

Moreover, one should recite the last two verses of *Al-Baqarah*, where Allaah says what means, ***"The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allaah, His Angels, His Books, and His Messengers. (They say,) 'We make no distinction between one another of His Messengers' — and they say, 'We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).' Allaah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. 'Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Mawlaa (Patron, Supporter and Protector) and***

give us victory over the disbelieving people.' " *(Al-Baqarah:285-286)*

The Prophet (ﷺ)said, ***"He who recites the Aayat ul-Kursi (the verse of the throne) at night will continue to be guarded by Allaah, and Satan will not come close to him."*** He (ﷺ) also said, ***"It is sufficient (as a protection from all evil) for a person to recite the last two verses of chapter Al-Baqarah at night."***

Also, exerting extra efforts in taking refuge in the perfect words of Allaah from the evil He has created during daytime or night time, or when he arrives into a new place (during travel) whether by land, air or sea, as the Prophet (ﷺ) said, ***"He who arrives into a place (to rest during traveling) and says, 'A'oodhu bi Kalimaat-illaah-it-Taamaat min sharri maa khalaq*** *(I take refuge in the perfect words of Allaah from the evil that He has created)****,' will not be harmed until he departs that place."***

The Prophet (ﷺ) encouraged us to say three times in the early part of the day (before sunrise) and in the evening, ***"Bismillaah-illadhi laa***

yaduru ma' ismihi shayun fil-ardi wa laa fis-samawaati wa huwas-Samee'-ul-'Aleem *(By the name of Allaah with whose name nothing is harmed on earth nor in the heavens, and He is The All-Hearing All-Knowing)****."*** and said that these words will protect him from all evil.

Supplications and Qur'aan are the best way to prevent the evil of magic and other evils, provided that one regularly adheres to saying them with sincerity and truly relies on Allaah and depends on Him. They are also a great weapon to remove magic spells after they happen, in addition to humbling oneself to Allaah asking Him to remove the evil and harm from you.

There are authentic supplications said by the Prophet (ﷺ) to cure from magic and sickness in general, such as the one he used with his companion, ***"Allahaahumma Rabb-an-Naas. Adh-hib il-ba's. washfi antash-Shaafi, laa shifaa'a illa shifaa'uk, shifaa'an laa yughaadiru saqaman*** *(O Allaah! The Lord of all people, take away the harm; cure (from the sickness) You are the Only One Who can bring*

*cure, there is no cure but Your cure, a cure which does not leave out any sickness; by the name of Allaah I seek to treat you)***.”** One should say this three times.

Also, the supplication with which *Jibreel* used to treat the Prophet (ﷺ), ***“Bismillahi arqeeka min kulli shay’in yu'dheek, wa min sharri kulli nafsin aw 'aynin haasidin Allahu yashfeek, bismillahi arqeek*** *(By the name of Allaah I seek to treat you from all that harms you, from the evil of every soul or envious eye Allaah cures you; in the name of Allaah I seek to treat you)***.”** One should say this three times.

The from the cures for magic after it happens, which is also a beneficial cure for a man who feels that he cannot touch his wife in a sexual relation, is that one takes seven green *Sidr* (lote-tree) leaves, crushes them with a stone, places them in a plate, puts water on them, and recites on the plate the following,

1. *‘Aayat-ul-Kursi’: Al-Baqarah:255*
2. *Surah Al-Ikhlaas:1-4*
3. *Al-Falaq:1-5*

4. *An-Naas:1-6*

…in addition to the verses of magic,

1. ***"And We revealed to Musaa (Moses) (saying): Throw your stick, and behold! It swallowed up straight away all the falsehood which they showed. Thus truth was confirmed, and all that they did was made of no effect. So they were defeated there and returned disgraced."*** *(Al-A'raaf:117-119)*

2. ***"And Fir`aun (Pharaoh) said: 'Bring me every well-versed sorcerer.' And when the sorcerers came, Musaa (Moses) said to them: 'Cast down what you want to cast!' Then when they had cast down, Musaa(Moses) said: 'What you have brought is sorcery; Allaah will surely make it of no effect. Verily, Allaah does not set right the work of Al-Mufsidoon (the evildoers and corrupters). And Allaah will establish and make apparent the truth by His Words, however much the Mujrimoon (criminals, disbelievers,***

polytheists and sinners) may hate (it).' " *(Yunus:79-82)*

3. ***"They said: 'O Musaa(Moses)! Either you throw first or we be the first to throw.' [Musaa] said: 'Nay, throw you (first)!' Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast. So Musaa conceived fear in himself. We (Allaah) said: Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain."*** *(Taa Haa: 65-69)*

After reciting this on the water, he should drink from it three times and bathe with the rest. By doing so, Allaah willing, all harm will disappear, and there is no harm in repeating this two or more times until he is cured.

One of the best ways to treat magic spells is

to know the place where the material used in the spell is hidden, whether in a mountain, the sea or elsewhere, because once this is known, it can be removed and spoiled, and by this the effect of the magic spill will disappear.

These were some of the ways to protect and treat oneself against magic.

Some magicians defuse the effect of magic by offering sacrifices to Jinn and slaughtering using their names, and this act is prohibited because it is from the work of Satan, and it is a major great act of *Shirk* (associating with Allaah), so one must beware of this. It is also prohibited to ask a magician, soothsayer or a fortuneteller to cure you or do what they command you to do, because they are disbelievers, liars and sinners who claim to know the Unseen, and they confuse people. The Prophet (ﷺ) warned against going to them, asking them, or believing what they say, as we mentioned in the beginning of this booklet.

Once the Prophet (ﷺ) was asked about *An-Nushrah* (which is seeking the aid of magicians

to get rid of a magic spill by the use of another magic spill), so he replied, ***"It is an act from Satan."*** *(Ahmad & Abu Daawood)* On the other hand, it is permitted for someone to cure people from magic spells by the use of Qur'aan and authentic supplication from the *Sunnah*, as many scholars said, such as *Imaam Ibn Al-Qayyim,* may Allaah have mercy upon him, and others.